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The Ohio Independent Baptist

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# THE OHIO INDEPENDENT BAPTIST

Volume XXIX

MARCH 1957

Number 5



*And there arose certain, and bare false witness against  
him . . . .*

**Mark 14:57**



# Editorial Comment

CLASSIC CHRISTIAN GOSPEL

A recent press release quotes "a noted theologian," Dr. Albert T. Mollegen, professor of New Testament literature at the Protestant Episcopal Theological Seminary at Alexandria, Va. on the present-day need for "the full gospel of classic Christianity." "The United Press asked Dr. Mollegen in an interview to appraise the cause and the possible future course of the great upsurge of religious interest that has carried U. S. church membership to an all-time high." His answer was most interesting to Bible-believers for he averred that Western culture had reached "the end of the rationalist era," which, he said, began in the 17th Century. During that period according to the professor, man sought to rule God out of the explanation of the universe. Two world wars and the shadow of the H-bomb has brought about a change and made man realize that he is an infinitely unimportant speck of matter "stuck on a cooling star with a queer type of cement called gravity." He said men have found intolerable the "radical sense of rationalist philosophy and are seeking to build defenses against it."

Because so many people are genuinely searching for an intellectually-honest religious faith that can give purpose, meaning, and hope to human existence, the churches have "their greatest opportunity" of modern times. The present religious revival, Dr. Mollegen declared, will degenerate into "dangerous idolatry" if the people are offered "pagan" substitutes for "classic Christian gospel."

The question naturally occurs to one, What does this man mean by the "Classic Christian gospel"? If he means that gospel defined by Paul in I Corinthians 15:1-4, then we heartily endorse his statement. Surely everything else is "pagan" and will result in "mere religiosity." Certainly there never was a day when the positive Gospel of a slain, risen, interceding, and mighty-to-save Saviour was needed more than in our day. The nations of earth are in commotion and their peoples in turmoil mentally, morally, and spiritually. In our own land, as never before, public sin is the accepted order of the day. If by the "Classic Christian Gospel" is meant what the

New Testament means by "the Gospel," then we say, "Preach it! professor, preach it! !"

ALL EYES ON ISRAEL It has been many centuries since the nation of Israel has held the center of the world stage as she does today. As this is being written all nations, great and small are waiting to hear what she will do. Future history for man everywhere may be effected by the decision of the government of that tiny speck of a nation in the Mid-east. These facts forcibly remind one of several Scriptures: Zechariah prophesied that God would make "Jerusalem a burdensome stone for all people" and while this prophecy with its context (Zech. 12) waits future complete fulfilment, this portion is true today. The nations directly involved would do well to read the rest of verse 3, "all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." God has a word about this also in Jeremiah 30:16, "All they that devour thee shall be devoured, . . . they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."

A word of special challenge to the Christian today is that spoken by Christ Jesus, Luke 21:29-31, "Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled."

PAUL ON SEPARATION "We have been speaking freely to you, men of Corinth; we have opened our hearts; there is room there for you, yet there is not room, in your love, for us. Can you not in return—I appeal to you as I should to children—open your hearts to us?"

"Do not enter into inconsistent relations with those who reject the Faith. For what partnership can there be between righteousness and lawlessness? or what has light to do with darkness? What harmony can there be between Christ and Belial? or what can those who ac-

(Continued on page 3)

## FINLEY FATALLY HURT

### MEMORIAL ISSUE PLANNED

Rev. Harry K. Finley, who had edited this magazine for over 28 years, was fatally injured and Mrs. Finley was seriously hurt, in a two-car collision near St. Petersburg, Florida, Saturday, February 9 at about 5 p.m.

The Finleys, who were vacationing in Florida, and two women missionaries, Miss Ruth Hege and Mrs. Lucille Shade, were enroute to a restaurant. A Mrs. B. T. Brodie of St. Petersburg drove through a red intersection light directly in front of the Finley car. Both Dr. and Mrs. Finley were thrown from their auto, he so badly hurt that he lived only about 20 minutes. Mrs. Finley is still in the hospital at this writing, suffering from broken bones and shock. She has developed bronchial pneumonia, her condition is considered to be serious.

The body of the editor was brought to Elyria for burial with services in the First Baptist Church.

It is planned to make the April edition of the *Ohio Independent Baptist* a memorial to Dr. Finley. That issue will carry a full account of his life and of the funeral service, as well as tributes from those who knew and loved "H. K."

### AN EXPLANATION

Dr. Finley had done several hours work on this March issue before his death. This, as well as much other material, was in St. Petersburg. Mrs. Finley supplied the editor pro tem with the copy and rough notes made by the editor. We have tried to arrange these properly and get together a presentable paper. Some major articles usually carried have not come in at the time we go to press. Please forgive any imperfections and seeming irregularities. Also please mail all material for the April edition to Box 455, Elyria, Ohio.



EDITORIAL COMMENT

(Continued from page 2)

cept the faith have in common with those who reject it? What agreement can there be between a temple of God and idols? And we are a temple of the Living God. That is what God meant when He said—

‘I will dwell among them, and walk among them;  
And I will be their God, and they shall be my people.  
Therefore “Come out from among the nations,  
And separate yourselves from them,” says the Lord,  
“And touch nothing impure;  
And I will welcome you;  
And I will be a father to you,  
And you shall be my sons and daughters,”  
Says the Lord, the Ruler of all.’

“With these promises, dear friends, let us purify ourselves from everything that pollutes either body or spirit, and, in deepest reverence for God, aim at perfect holiness.”

—2 Corinthians 6:11—7:1,  
20th Century N.T.

WHO PAYS — *A borrowed editorial:* All governments in this country—federal, state, and local—are spending approximately \$110 billion a year. This is about one-third of the amount of money the people earn. And the trend is continuing upward. There is no let-up of public spending in sight.

It is logical to ask—“Under such conditions why isn’t there a more determined demand that costs be cut wherever possible, at all levels of government, from country courthouse to the national capital?”

An answer to that question was provided by Garth A. Shoemaker, president of the Citizens Public Expenditure Survey, when he said, “Just about everyone, and certainly every major group, is getting something from the government.” He gave specific examples of how labor, agriculture, and business are all getting government aids of some kind.

Some of these aids, no doubt, are desirable and necessary. But others including very costly ones—are not only wasteful and needless but, more important, undermine the initiative, the independence, and the sense of responsi-

bility, of those receiving them. They are examples of government doing for people what people can and should do for themselves—and that is what ultimately destroys political freedom in any country, and reduces the individual to the status of a statistic.

We will have cheaper government when all the groups—agriculture, business, labor—are willing to demand cuts that effect them and not just the other fellow. On the practical side, it is time that most of us realized that government can only spend what it first takes from us—and that a lot of the money disappears in the cost and wastes that go along with political administration of our affairs.

The rank and file of the people must insist that every possible economy be made. The time to make that demand is right now.

—from Chronicle-Telegram,  
Elyria, Ohio

BAPTIST BULLETIN REDUCES  
SUBSCRIPTION RATES

Chicago, Ill: *The Baptist Bulletin*, official organ of the General Association of Regular Baptist Churches, has recently announced a substantial reduction in its subscription rates. The new rates are as follows:

Individual Subscriptions—\$1.50  
per year

Canadian & Foreign Subscriptions—\$1.00 per year

Whole Active Membership of a Church—\$1.00 per year.

No reduction will be made in the size or quality of the magazine.

When a church subscribes for every active family in its membership this represents quite a saving. It is suggested that churches pay for these subscriptions out of their regular current expense budget, then if desired the congregation can be asked to make donations to help cover the cost. Lists sent to the Chicago office under this plan should have names and addresses accurately typed, and in alphabetical order. If some individuals on the list are already subscribers, their subscriptions will simply be extended for one year. Why not get your church in on the “Whole Active Membership” plan? The address of the *Baptist Bulletin* is 608 S. Dearborn-Suite 848, Chicago 5, Illinois.

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# "FOREVER WITH THE LORD"

IN LOVING MEMORY OF LUCILE HUKILL HARRIS

The February issue of this magazine carried a special bulletin concerning the automobile accident in which Mrs. Ward Harris, daughter of Pastor and Mrs. Elton C. Hukill, was fatally injured. It is thought that perhaps the readers of the magazine might wish to know the details.

Rev. and Mrs. Harris had been in Kansas City, Kansas, for a series of speaking appointments in that area from Sunday, January 27th to Wednesday the 30th. They had been staying with Rev. Dwight Duer, pastor of the Fair Haven Baptist Church, formerly pastor of the First Baptist Church of Shell Rock, Iowa, of which Mr. Harris was a member. After a shopping tour on Thursday morning, purchasing needed items to take back to Africa, Mr. and Mrs. Harris left for Omaha, Nebraska, where they were scheduled to speak at a missionary conference in the Omaha Baptist Bible Institute.

Mrs. Harris was driving at the time of the accident. Up to that time, the roads had been clear of ice and snow. As they came over the brow of a hill, the car skidded on a patch of ice left unmelted by the sun, resulting in a collision with an on-coming pick-up truck. Mrs. Harris was thrown out of the car, through a fence, and into the field. Her skull was fractured at the base of the brain, resulting in death about six hours later. Mr. Harris was unconscious for over an hour, but received only minor cuts and bruises and a severely sprained ankle. He was released from the hospital Friday afternoon and taken to his home in Shell Rock. Mrs. Harris never regained consciousness, and, according to the doctor, never suffered any pain.

The accident occurred about a mile out of Shenandoah, Iowa, and both Mr. and Mrs. Harris were taken to the Shenandoah Hospital. The body was shipped to Lorain, Ohio, where the funeral was held at 12:00 noon, Tuesday, February 5. Pastor Vern Dunham of Lorain opened with prayer; Missionary Tom Wilson of Brazil sang "Great Is Thy Faithfulness," a favorite hymn of Mrs. Harris. Missionary Merle Watkins, head of the station at Bangassou, F.E.A., where Mrs. Harris had carried on a medical ministry, spoke briefly.



*Rev. and Mrs. Ward Harris*

Pastor Donald Worden of Shell Rock brought the very comforting Bible message. Burial was in Floral Grove Cemetery, Pioneer, Ohio, near the farm home where Mrs. Harris was born.

Lucile was saved at the age of seven during a Vacation Bible School in the First Baptist Church of Three Rivers, Mich., where her father was the pastor. From the time of her salvation she showed an intense interest in foreign missionary speakers. She and a girl chum often played at being missionary nurses, and the scene was usually Africa. They often talked about going to Moody Bible Institute.

Lucile was enrolled in the Moody Bible Institute in September of 1944, and was graduated from the Bible-Music-Missionary Course in April of 1947. The following September she began nurses' training in the Swedish Covenant Hospital of Chicago, graduating in the summer of 1950. The same year she took the State examinations and received her R. N. degree from the State of Illinois.

In November, 1950, she was examined by the Baptist Mid-Missions Council, meeting in conference in Decatur, Ill., and was ac-

cepted for work in French Equatorial Africa. In September of 1951 she went to Paris, France, for a year of language study before flying to Africa, arriving on September 14, 1952. After a period of language study in Ft. Sibut, she assisted in the dispensaries at Koumra and Kyabe, and was then assigned to the station at Bangassou. Here she began her mission nursing career in a mud hut on a dirt floor. Later a brick and cement building was erected for this medical ministry.

Mr. and Mrs. Harris first met at a conference in Hazel Park, Mich., then a year later they met again in Paris, Lucile being just a year ahead in their travels. However, the Lord brought them together again in Africa where they fell in love, and were united in marriage at Bangassou, October 6, 1955.

In May of 1956 Mr. and Mrs. Harris came home on furlough, and after a visit with her parents in Lorain, made their headquarters in Shell Rock, Iowa. Plans were being made to return to Africa this summer, but the Lord in His wisdom saw fit to take Lucile to be with Himself. We, who mourn her going, have suffered a great



loss, but it is only her gain—she is with her Lord whom she loved and served. We believe Rom. 8:28 to be eternally true. The family wishes to thank the host of friends both in America and Africa who have prayed for and assisted them so wonderfully. What would we do without our wonderful Lord and praying Christian friends?

Mr. Harris plans to return, the Lord willing, to Africa sometime this summer to take up the work to which the Lord has called. Pray for the Lord's guidance.

### WOMEN'S MISSIONARY UNION

The Spring Rally of the Women's Missionary Union of the Ohio Regular Baptist Association will be held in Lima, Northside Baptist Church, April 23, 1957. The pastor is Rev. Clark E. Spaulding. The church is located at 633 Ashton Street and the meeting will begin at 10:30 A.M. Lima is well served with trains and with those able to drive there should be a record crowd.

Reservations for the noon meal should be made by each group and sent directly to Mrs. Spaulding, whose home address is 779 Broadway.

Prayer is requested for the speakers and this important missionary project and fellowship. Send your dime offering to Mrs. George Boyd, 414 Euclid Avenue, Bucyrus, Ohio before April 1.

### URGENT CABLE from HUNGARY'S HEBREW-CHRISTIANS

*Our missionary in Budapest has cabled:*

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## FAMILY DAY IN FIRST BAPTIST, ELYRIA

The month of February, which was "Sunday School Month" at Elyria's First Baptist Church, was climaxed on Sunday, the 24th, with an all-time record day. After a full month of concentrated effort in training teachers, observing prayer periods, and visitation, the members and friends of the Sunday School gathered at the usual 9:45 hour in the morning of the last Sunday of the month with a total attendance of 761. The goal for the day had been set at "757 in '57." Many of the classes and departments had record attendances which added in giving the best day by a considerable margin in the history of the Church.

There were 130 complete families present in the morning Sunday School, most all of whom remained for the morning worship service. Each of these families received a gift award of a Scripture plaque for their homes. Three

families tied for first place as having the largest families 100% present, each having seven members of the family in Sunday School. A lovely daily Bible Reading Book was presented to each of these families.

The average attendance for this winter month exceeds all other months in the Church's records standing at 643. Other goals which were reached during this special effort were: 100 new people brought into Sunday School, and at least 400 members with perfect attendance records for the four Sundays of February.

Though no definite plans have been formulated, the Pastor of the Church, Rev. Robert Reynhout, and the Superintendent of the Sunday School, Mr. Ray Pycraft, indicate that additional buildings for worship and educational needs of the Sunday School and Church are prominent subjects of discussion.

## Fellowship of Baptists For Home Missions

By J. IRVING REESE

The Fellowship of Baptists for Home Missions has been privileged to develop several works in Ohio, one of the latest is at Barberton.

Ten years ago, because of liberalism in one of the churches in Barberton, a faithful minister of the Lord led a small group of Bible-believing Christians out of one of these churches and started what was then known as the Barberton Bible Church. Later feeling that his ministry was finished he left. Because of the small attendance the church was unable to support a pastor full time basis, as a result, with only part-time pastors, the group remained small and struggling for several years.

Realizing the need of assistance these people felt led to seek the help of the Fellowship of Baptists for Home Missions, having heard of this mission through some of their members. Under the guidance of the mission directors the church was re-organized into the Calvary Baptist Church. With the assistance of FBHM the opportunity was given of having one of their missionaries who already had



some designated support, come as full-time pastor. The Calvary Baptist Church called Rev. and Mrs. Alden Farmer who began their labors with the church on the last Sunday of September, 1956.

Since the arrival of the Farmers the Lord has blessed abundantly. The attendance on services had been ranging from 15 to 24, under the new leadership it has been as high as 39 and an average attendance of over 30 for the month of December. Several new families have started coming to services. The Lord is also blessing with the salvation of a number, six adults were baptized at a service in October.

There was very little children's work done previously, but in October a Bible Club was organized. There has been several decisions for Christ among the children, who

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## ARE BAPTIST PROTESTANT OR CATHOLIC?

By REV. KENNETH H. GOOD, Pastor Madison Avenue Baptist Church, Paterson, N. J.

The Apostles' Creed states, "I believe a holy catholic church."

Since the Religious thinking of the average American has been in a large part influenced by the Roman Hierarchy, he is often at a loss to understand how such a statement could apply to those people ordinarily called "Protestants." Rome has been quite successful in convincing the populace at large that she has exclusive rights to the term "catholic," and usually the average person would not think of employing it to describe himself unless an actual member of the Roman Church. But is this usage of terminology correct? Is the term "catholic" applicable only to Roman Catholics? Can one be catholic and Protestant at the same time? Are Baptists Protestant or catholic? It is the purpose of this article to bring information which is vital to an understanding of these questions and further to present the historic Baptist position and to emphasize its relevancy to current problems.

### A Definition of Terms

We must begin by understanding that the term "catholic" does not necessarily apply to the Roman Church, but that it means simply "universal." In this sense it applies to all true believers of this age. The Encyclopedia Britannica says of the term that it is "derived from a Greek word meaning 'universal' and used by ecclesiastical writers since the second century to distinguish the church at large from local communities or heretical and schismatic sects. . . ."

We read in the Scriptures (Eph. 1:22, 23) of "the church, which is his body, the fullness of him that filleth all in all." We read also of "the general assembly and church of the firstborn . . . ." (Heb. 12:23). This body, a mystery in previous ages (Eph. 3), is made up of all the true believers of this dispensation. These have been spiritually welded into one mystical unit by the action of the Holy Spirit in what is termed a spiritual baptism (I Cor. 12:12, 13). The resultant mystical body

encompasses all genuine believers of this age regardless of natural birth in place or time and irrespective of denominational affiliation. This is the true catholic church, and in this sense every Christian is catholic. It is therefore perfectly proper for persons who are not members of the Roman Church, if they have been regenerated by the Holy Spirit, to refer to themselves as "catholic." Indeed it is extremely unfortunate that popular opinion has permitted Rome to arrogate this term unto herself and to create an illusion that it applies only to her loyal devotees. We should begin to refer to "the Roman Church" and to "Romanists" when we mean to indicate the Papal System. We should begin to think of the term "catholic" as our own heritage and applicable to all believers.

It is further necessary for us to understand the meaning of the term "Protestant." The Encyclopedia Britannica says that it is "The generic name for an ad-

herent of those churches which base their teaching on the principles of the Reformation." Further, the New Century Dictionary defines a Protestant as "an adherent of any of those Christian bodies which separated from the Church of Rome at the Reformation, or any religious body descended from them." This latter definition includes persons who belong to denominations which have arisen subsequent to the sixteenth century, but whose origins may be traced to organizations which did begin at that time of the Reformation. Protestantism is a general movement with its roots in the Reformation. The branches may have developed into a large and complex system, but every individual Protestant denomination had a time and place of beginning either directly or indirectly as a result of the ecclesiastical upheaval following the ministry of the Reformers.

### The Reformation

It will be seen that dates, places, and human leaders mark the origin of all Protestant denominations. Lutherans trace their beginnings to Germany under Martin Luther about 1520. But a later division caused the Evangelical Church to arise from it about 1816. The Episcopalians may speak of Paul's visit to England, but in all actual practicality the Anglican Church became such in 1534 under the refusal of King Henry VIII to accept Papal decree. Later, the Methodists came into being under the Wesleys as an offshoot born of revival about 1740. Still later, the Plymouth Brethren arose under the leadership of John Nelson Darby in 1830 as a protest against the established church practices of Anglicanism. Presbyterians owe much of their origin to John Knox of Scotland and the events of 1560, though both the Church of Christ in 1812, and the United Presbyterians in 1847 came into being as a later division. Congregationalists began with Robert Brown in 1570 in England. The Reformed Churches, with their many branches of national and ecclesiastical differences, look for the most part to John Calvin and his work about 1530.

These represent only a portion of Protestantism, and to trace the

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whole picture would require much more space than this brief outline will permit. But the pattern is essentially the same throughout, and the definitions given by the dictionaries are demonstrated to be correct.

While the Papacy makes much of the many divisions of Protestantism in an attempt to discredit the Reformation, it should be noted that among orthodox Protestants there is far more agreement than disagreement. In the cardinal points of the Christian faith they are in accord, and the reason for their existence is based upon their acceptance of Scripture as the primary source of faith and practice rather than upon tradition. Protestantism was a Biblically inspired movement; Rome represents tradition. Protestantism can continue only so long as the Bible remains central to its thinking. If and when that condition changes—and it has changed to an alarming degree where liberalism or modernism has controlled—there is little reason for their continued existence as a separate religious or spiritual movement. Usually where such degeneration has occurred there is either a return to ceremonialism on the way to eventual reunion with Romanism, or there is a shift to mere social service on the way to eventual Socialism.

The Reformation came into being as a result of the protest that was made by enlightened individuals and groups against the corruption and political control which had been employed by the Roman Church for centuries. The sale of indulgences and the horrors of the inquisition were probably the two most apparent factors which gave rise to the immediate upheaval. With such men as Luther and Savonarola there was no desire to begin new organizations. They wished to cleanse a corrupt church and to restore it as they felt it should be. Some who had this intention perished at the hand of Rome for their trouble. Others, like Luther, were excommunicated and eventually became the leaders of new movements simply as a consequence of the circumstances. These movements became denominations. In some instances the revolution was as much political in nature as it was spiritual or religious.

#### *Results of the Reformation*

In addition to the formation of Protestant denominations, there

were other general aspects of the Reformation which must be noted in order to understand our subject. The following may be enumerated: (1) The Reformers recovered much truth that had been lost under the debris of Roman tradition and ceremony. Principal among many items was the gospel truth of justification by faith. This, along with many other aspects of the Biblical revelation, came to light after the obscurity of the "dark ages." (2) Much good was accomplished socially, intellectually, and governmentally. Peoples who had long lived under the benighted influence of superstition as propagated by Rome began to receive the advantages of education and as a result many beneficial changes ensued in society and government. In the present time one need only contrast the kind of conditions that adhere to a predominately Romanist community with one in which the Protestant heritage has been the source of its cultural pattern and its social systems; the conclusion is obvious immediately. (3) Unfortunately, the Reformers retained some of the errors of Rome, and failing to break completely with some of the thought patterns and concepts of the old Papal theology and practices, sowed seeds of difficulty within the very framework of the denominations of which they were the founders. Tradition, once again, played a large part in the formation of Protestantism. While we may be thankful for the general work of the Reformation because of the spiritual truths recovered and given to the people, we must in all honesty point to the fact that such

things as infant baptism, state-churchism, amillennialism, and ecclesiastical control of denominations were retained from Rome and became the weakness of the systems now coming into being.

Because of these things, and because of another line of history which may be traced without difficulty, there are people today who do not look to the Protestant Reformation as their spiritual background and who as a consequence maintain that they are not Protestants. While it is true that popularly Baptists are construed as Protestants, no intelligent and enlightened Baptist will admit of such terminology. He will admit to being catholic because of the true meaning of that term, but he will deny the term "Protestant" for the same reason. Baptists have a far different heritage, and their history may be traced much otherwise than that of the denominations originating with the Reformers.

#### *The Baptist Movement*

The history of the Baptists does not begin with the Reformation but antedates it. While making no claim to the kind of apostolic and ecclesiastical succession which Rome pretends, Baptists have the support of reliable historians in maintaining that their roots are buried in such antiquity that it is impossible to fix any time of origin for their movement subsequent to the days of the apostles. The Baptist stream may be traced through various times and places in history, though the actual term "Baptist" may not always have been applied to it. But the principles of New Testament order for which we stand today are clearly discernable among such who eventually came to be known as "Baptists" by those who persecuted them.

The important consideration is that a clearly defined set of principles representing true New Testament faith and order can be identified in the succeeding centuries of church history despite the general declension and apostasy which eventuated in the Roman Papal system. There were, generation after generation, groups of Christians who did not associate with Rome, who rejected infant baptism, who believed in the final authority of Scripture, and who maintained independent and Biblical churches. In many countries and for long periods these independents suffered severe and

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WSPD—Toledo, Ohio, Sunday, 8:45 A.M.

(Every fourth Sunday Only)

REV. GERALD V. SMELSER, Sup't  
P. O. Box 3556  
Cleveland 18, Ohio



bloody persecution. Their lives and property were destroyed, and their records are preserved only through their persecutors. But through such records we may be assured of their existence and the general form of the beliefs.

These people were known by various names, usually so called by their enemies. In the first and second centuries there were those known as the Messalians, Euchites, and Montanists. In the third, fourth, and fifth centuries we may identify the Novations, and during the seventh and eighth the Paulicans. In the ninth century the Waldenses are primarily the group that may be identified with these principles which can be traced in connection with ancient Baptist heritage.

Bogomilians, Peterines, Albigenses, Vaudois, Cathari, the Poor Men of Lyons, and Petrobrusions are names that are identified with this stream through these centuries both before and during the dark ages when the Roman Church maintained both political ecclesiastical control. In some instances error crept into a number of these churches, and we make no attempt to endorse all that every such named group may have stood for in every time and place where they may have been discovered. But this in no wise invalidates the argument. It must be remembered that their history is preserved to us through their bitter enemies who were very anxious to twist or warp the true situation where it was possible and to ascribe to them practices and heresies of which they were not always guilty. But that such testimony ran concurrently with the political-ecclesiastical movement that became the Roman Church, but was never identified with it, is a simple fact of history. That they preserved, for the most part, a pure stream of Christianity is also a matter of record and not merely opinion. Hiscox says, "From the time of the apostles to the Reformation these various sectaries may be said to have constituted the true church of God." They inherited true New Testament order from generation to generation and never were identified with Rome.

Eventually the name "Anabaptist" came to be more or less universally identified with such groups because of their continued practice of requiring baptism as prerequisite to identification with a local church. Believer's baptism, and in the ancient form of immer-

## CAMP PATMOS

### IMPORTANT ANNOUNCEMENTS

Here is the first in a series of important announcements related to CAMP PATMOS.

#### *The Dates*

The camp will open on Monday, July 2nd, according to Rev. John Strong, Director of the Young People's Department, and will continue for eight consecutive weeks, closing August 24th.

#### *Appointments*

Dr. Howard G. Young, pastor of The First Baptist Church, Wellington, Ohio, will serve as registrar. It will be the responsibility of Dr. Young to distribute the registration cards, then furnish to the registrants the boat tickets and health certificates. Dr. and Mrs. Young will then chart the dormitory and cabins and visit the camp on Monday of each week, assigning the young people to quarters set apart for them. This is a very important office and the peace of mind among the young people will depend in large measure upon the efficiency of this officer. Mr. Young will distribute the registration cards about June 1st.

Rev. Ronald P. Globig, pastor of the Bible Baptist Church, North Madison, Ohio, will serve as treasurer for the Young People's Department under the direction of Pastor Strong. Mr. Globig was selected not only because of his training in office procedure and accounting, but also because of his proximity to Mr. Strong, an essential in this office. Treasurer

Globig will receive the registration fee of \$3.00 per camper from Mr. Young, and will issue checks to cover the departmental expense.

It will be understood that the registrar and the departmental treasurer are connected with the Young People's Department, operating with Mr. Strong, and not a part of Ohio Regular Baptist Home and Camp, of which H. K. Finley was president and Elton C. Hukill, treasurer. (Contributions for the purchase and maintenance of the camp should be addressed to Rev. Elton C. Hukill, 2029 East 30th Street, Lorain, Ohio.)

#### *The Property*

Rev. Donald H. Beightol, pastor of Calvary Baptist Church, Norwalk, Ohio, will again serve as Superintendent of Grounds and Buildings, and will be responsible for conditioning the camp, and having on the property at all times during the eight weeks, a maintenance man to service the equipment, operate the bus and truck, and to assist in guarding the youngsters against accident. In brief, in addition to his other duties he will assist the camp directors in patrolling the grounds, as a safety measure.

We point to the fact that during the past five years there has not been one major accident at Camp Patmos, due to the constant vigilance of the directors, counsellors, maintenance men, and adult personnel.

(Continued on page 10)

sion, was administered to all who came. Most of these had been "baptized" in infancy by the Roman Church. Because these independents rejected infant baptism and required believer's baptism they were called "Anabaptists" or literally "Re-baptizers," which is the meaning of the term. For a considerable period before the Reformation these churches were so identified and were quite numerous.

Thus it may be seen that the Anabaptists represent this independent stream of New Testament faith and order in the days before the Reformation and were actually the true successors of the heritage which is traced back to the days of the Apostles. Generally speak-

ing, the line of succession may be traced without a break from 1125 among the Petrobrusions, through the Anabaptists, to the present Baptists. This antedates the Reformation by four centuries. Before this the line is traceable, but not solidly unbroken. However, it is only reasonable to conclude that this demonstrable dotted line indicates the existence of the true testimony at all times, even though frequently very weak and even lost to the sight of historians for a period. The fact that the stream appears again at all tells us that it must have been underground whenever lost to sight, and this is no wonder when one considers the terrible persecution that followed them. (To be continued)



# INTO THE HIGHWAYS AND BYWAYS

REV. MARTIN STROLLE, 210 East Harrie Street, Newberry, Michigan

Rev. and Mrs. Martin Strolle are serving under the leadership of Hiawatha Land Independent Baptist Missions, 1109 Ludington Street, Escanaba, Michigan. The Rev. Guy E. King is Director of this fine missionary project. (Editor)

"Go out into the highways and byways and compel them to come in." Putting this command of our Lord to music, the songwriter wrote, "Bring them in, bring them in, bring the wandering ones to Jesus." This is what we are endeavouring to do at Newberry as we operate two Sunday school buses to bring in the boys and girls, and often parents too, who otherwise would have no opportunity of being under the teaching of God's Word. The everlasting faithfulness of God is that which undergirds us in this work.

A little more than a year ago we were very much in need of two newer buses to replace the old ones we were using. It seemed impossible to even think about, but God in His great faithfulness undertook and supplied. The First Baptist Church of Cass City gave us a bus after installing a new motor in it, and through the Lord working in the hearts of men on our local School Board, we were able to buy the other one at a very low cost. Our Sunday School has been running between 130 and 152 for the last several months now, and we have had much fruit amongst these who are brought in, as they have heard and responded to the Gospel in Sunday School and Junior Church. We thank God for His faithfulness in this and for faithful, consecrated teachers. So, bus drivers, teachers, officers, pastor and people together, we reap a harvest of precious souls as God in His faithfulness brings forth fruit from the Word which is prayerfully given out.

Recently as we called in the home of a family who had moved into Newberry from another locality, we found the wife ready and waiting to receive Christ, due to the testimony of a brother who knew Him. She, her husband and children began coming to Sunday School and church and very soon the three boys took Christ as their Saviour. In another section of town, two cousins of these children were begging their parents, who had no time for God in their

lives, to bring them to Sunday School somewhere. This family, too, began coming to Sunday School and church; we called on them and both mother and father accepted Christ as Saviour. The father's genuine salvation stands in doubt but the children have since been saved in our Junior Church, and the mother is a real trophy of God's grace. So we have mother and children bearing a real testimony in both of these homes. Both fathers are regular in morning church attendance but have not taken a stand for Him. Pray with us for them. One of these women said to us one Sunday recently, "I don't know what's the matter with me—I get home from church in the morning and I can hardly wait for night to come so I can come back to church again, and that is unusual for me." Those who knew her before her salvation never cease to marvel at the change the Lord has wrought in her life.

During the past year, the wife of a local department store manager was attracted to a lady from our church because of her contentment in the Lord in the midst of adverse circumstances. While she was a patient in the hospital, I had the privilege of calling on this

woman and saw that she showed a genuine interest in her own soul's need. Consequently, I've followed up the hospital visit with several calls in her home explaining God's simple plan of salvation. These visits resulted in her receiving Christ as her Saviour, and we believe she has a genuine faith in Christ. However, she and her family are Episcopalians and her husband opposes her leaving the Church. She came to one of our services but said it was against her husband's wishes so she couldn't continue to do so. As far as we can tell she is standing true to the Lord, but we realize her growth will be hindered unless she can go where there is spiritual food. We pray that the Lord will work in her husband's heart and that we will be able to reach him, too.

Another thing that continues to thrill us is the salvation about two years ago of a young man just out of high school and preparing to further his studies at one of the large Universities of our State. He left for college about three weeks after he was saved, and we admit we saw him go with fear and trembling since he had no time for a grounding in the Word. Again our Lord is faithful and through the



LAKE-SIDE SERVICE PRIOR TO BAPTISM  
Pastor Strolle explaining the ordinance



work of the Inter-Varsity movement on that campus, he has grown in the Lord in an amazing measure. At our recent Watch Night Service he brought a stirring message which, we are sure, moved the hearts of several unsaved people who came to hear him. This young man's father is the principal of our high school, and because of this, his testimony is known and watched all over town. We are sure that many came that night just to hear him speak, including his mother and father. We pray for the parents of this young man, as we believe that his testimony is going to pay off and bear fruit in his own home. It is amazing to think of what could result for Christ as each of us who knows Him becomes a link in the Chain, enabling that Chain to have an ever-widening territory to claim for Him. Pray for us. "Faithful is He that calleth you, who also will do it."

#### GARBC TO CELEBRATE TWENTY-FIFTH AN- NIVERSARY

The General Association of Regular Baptist Churches, with which most of our Ohio churches are affiliated, will celebrate twenty-five years of testimony this year. The anniversary meeting will be held in Grand Rapids, Michigan. The dates are May 13-17. Efforts are being beamed toward having 2,000 in attendance. Those desiring entertainment should get their registration in early.

*Prompt renewal of your subscription will be appreciated by our Circulation Department.*

#### CAMP PATMOS

(Continued from page 8)

##### *The Kitchen*

Now comes the big announcement: Throughout the past year Rev. Leonard Travis suffered with an aggravating and painful difficulty within his right ear, and the specialist in New York City who was providing treatment, warned that the heavy summer schedule; that is, handling his exhausting work at Camp Patmos, and at the same time serving with his church at McDonald, Ohio, was retarding recovery.

In October 1956, Mr. Travis announced that he would not be with us in 1957. This, of course, led Mrs. Travis to her decision, also Miss Alice Reeves and other members of the First Baptist Church, McDonald, who assisted at Camp Patmos, and in the end we lost the entire kitchen crew, much to the regret of every member of the board of trustees.

In the light of the standards set by Mr. and Mrs. Travis, procuring a new crew was not a goal easily attained, and the search for a Chef has been in progress since October. That search ended on February 1, 1957, when contract was made with Mr. Edwin A. Thompson of Binghamton, New York, who will serve as Chef.

Mr. Thompson seems to be God's gift to Camp Patmos. While he has been a natural-born cook all of his life, he became officially a "Chef" soon after entering the army in World War II. His first service was with the Medical Staff at Fort Brady in Sault Ste Marie, Michigan, then he was sent to England

as a hospital dietitian. Following this he was made a Mess Sargeant and served at Dwight Eisenhower's Headquarters in Frankfurt, Germany.

Following his severance from the army in 1945, he entered upon a three-year training course in baking and associated subjects, and holds a diploma for accomplishment from Fleischman School Of Baking. From 1949 until 1953 he was Assistant Chef at the Sunshine Tuberculosis Sanatorium in Grand Rapids, Michigan. (Rev. Robert Reynhout take note.) He was also associated with Hekman Biscuit Company, Grand Rapids.

More recently he has been in charge of kitchen and dining room at Baptist Bible Seminary, also in charge of all purchasing and associated personnel. He comes to us for the summer highly recommended by the seminary.

Readers will note in the picture displayed on this page, that the turkeys are ready for the oven and that the mince pies are ready and waiting. (Readers who can't see the mince pies should climb onto a chair and look down onto the top of the oven.) While in Frankfurt, Germany, Mr. Thompson served between 1,000 and 1,500 officers each day and we have every reason to believe that the fine menu served in previous years at Camp Patmos will be equalled in 1957 under the new administration. Mrs. Thompson will be with her husband at Camp Patmos, and while she will not work in the kitchen, she will assume other responsibilities. (Additional members of the kitchen staff will be procured.)



*Mr. Thompson prepares a tasty and tempting menu*

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# BEVERAGE ALCOHOL

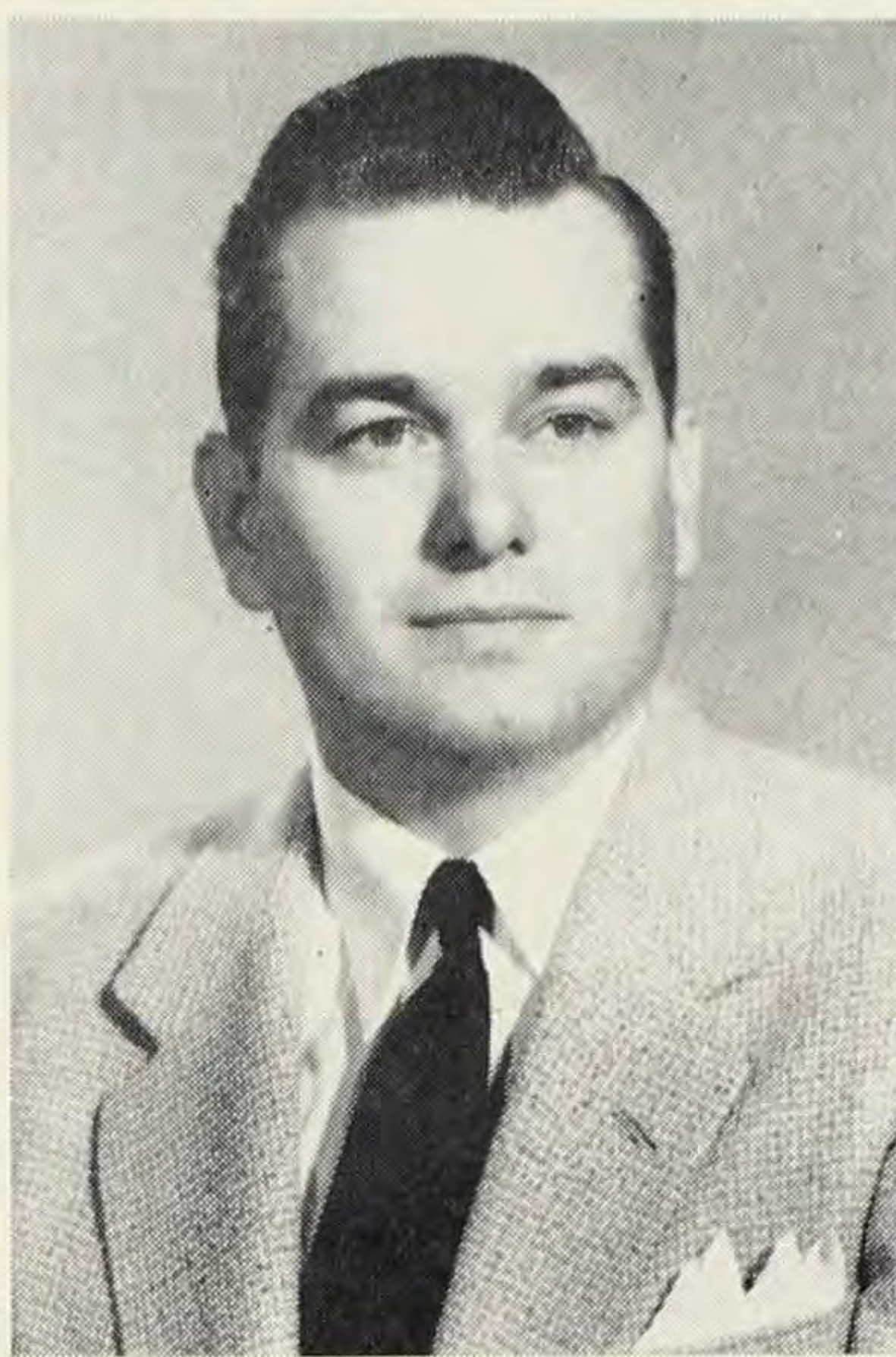
REV. JOHN G. BALYO, Pastor Cedar Hill Baptist Church, Cleveland 6, Ohio

Beverage alcohol has gained respectability in our day and age because our generation has been conditioned by intensive propaganda to accept alcohol as a part of our way of life. The advertising of the distilleries constantly associates drinking with the finer things of life, and we are told in a thousand alluring ways that drinking is the roadway to gracious living. I make bold to say that beverage alcohol has never produced anything worth while in the history of man. On the contrary, it has always shown itself to be a greedy monster and a terrible destroyer.

I know the whiskey industry decries the abuse of this "pleasant pastime" and feigns sympathy for the poor derelicts in the flophouses who have been indulging in too much "gracious living"; but their pretended interest in the alcoholic is like Judas' concern for the poor. It is all a sham! Gene Tunney, once vice president of a distilling company, wrote in the New York Sun: "It (the whiskey industry) is without social conscience and soul." The truth of this is vividly demonstrated by the new teen-beer recently developed by the distilleries. The teen-beer is a near-beer with alcoholic content which smells, looks, and tastes like real beer and has been developed for the market of grade and high school boys and girls. The whiskey industry is out to make as many drinkers as possible; it has absolutely no concern for the moral and spiritual welfare of the people of our nation. It is concerned only with increasing its revenue. We should look with suspicion, therefore, on its effort to convince us that whiskey is "not so bad after all." It is bad though! Its victims are legion.

## The Victims

Upton Sinclair writes: "I compile a list of the victims I have known, and there are 75 names; I should say that 30 of them are known to most literate Americans; a dozen are known throughout the literate world." He calls the names of such famous people as Jack London, George Sterling, O. Henry, Stephen Crane, Finley Peter Dunne, Eugene V. Debs, Edna St. Vincent Millay, Sinclair Lewis, George Cram Cooke, and Dylan Thomas. Jack London, one of the



John G. Balyo

best known of the group, once wrote: "Mine is no tale of a reformed drunkard. I was never a drunkard, and I have not reformed. No . . . I shall take my drink on occasion. With all the books on my shelves, with all the thoughts of the thinkers shaded by my particular temperament, I have decided coolly and deliberately that I shall continue to do what I have been trained to want to do. I will drink—but, oh, more skilfully, more discreetly than ever before. Never again will I be a peripatetic conflagration." Jack London went on with his drinking "more skilfully, more discreetly" for two or three years, and then at the age of forty he gave his last word on the subject by taking his own life.

## Taxes

About this time someone will remind me that the taxes on alcohol


help to build our schools and finance our mental institutions. That is a common defense of the liquor traffic, but if we think that whiskey is bringing in more money than it is costing us, we are just kidding ourselves. J. Edgar Hoover estimates that 15 to 30% of our 15 billion dollar annual crime bill is due to liquor. A nation cannot drink its way to better schools and a higher standard of living; to think so is near-insanity.

"Alcoholism is now the nation's fourth most serious health problem," says Upton Sinclair. How staggering the problem is indicated by the 4½ million alcoholics in the nation today; ¾ of a million of whom are women. Ohio, alone, in 1955 drank over 11 million gallons of whiskey and spent 203 millions of dollars for it. There is one whiskey outlet for every 93 families in the State, and that cannot bode well for the welfare of our people.

## The Cost

In regard to the nation, the National Safety Council is convinced that alcohol is the cause of 60% of all traffic injuries and fatalities. We are told that 10,000 people a year die because of drinking drivers. If Russia did that to us, our screaming voices would be heard around the world and we would be in a state of war. Can we be complacent just because the enemy is within our own borders?

The National Committee of Defense Against Alcoholism in France, comprised of many of the most eminent present-day representatives of French medicine, including Dr. Rouvillois, ex-president of the Academy of Medicine, and now the official head of the medical profession in France, and many members of the Paris Faculty of Medicine, tell us that alcohol is a sickness more treacherous than syphilis, tuberculosis, and cancer, since it is caused by a slow and unperceived impregnation of the organism with alcohol. "Hundreds of thousands of alcoholics," the Committee says, "have never been drunk." The report continues: "Alcohol is an anti-food because it dehydrates the mucous membrane, coagulates the albumin, checks action of the digestive fluids, prevents the utilization of vi-



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tamins, and hinders the action of sugar in muscular contraction . . .

"Apart from bad example and alcoholic poverty, the alcoholic bequeaths to his children many deficiencies. Fifty to ninety percent of degenerates in France are children of alcoholics. Among poisons whose action on the nervous system and organs of reproduction are markedly fatal, alcohol incontestably takes the first place. . . It is not astonishing then that children issuing from abnormalized germs are marked for a miserable future. . . Never, absolutely never, do the children of alcoholics come into the world wholly sound . . . When the mother takes a drink during pregnancy, the fetus must always pay for the intemperance of the mother. The organic injuries will be in proportion to the period of pregnancy. During the first two months in which the maternal blood brings this poison to the fetus, that is when all is fluid and beginning to take shape, the whole work of construction, all effort toward differentiation of tissues can be profoundly modified. The infant will be born, if born, dwarfed with abnormalities or monstrosities. If the alcohol intervention comes later in the fetal life, when permanent form has already been reached and the organs definitely shaped, functional troubles as well as organic disturbances will be less. That which one must fix in one's mind, must repeat to others again and again, is that the intoxication of one day, a single day on the mother's part, can be catastrophic for the little one she is carrying. It can cause malformations which may perpetuate themselves to numerous generations."

### Why?

The price of alcoholism, and even the price of the social drink, comes awfully high, indeed. Why then does the drinker drink? What are the drives that move him to indulgence? Four reasons, perhaps, can be suggested.

He drinks, first of all, to be socially acceptable. He wants to be part of the crowd; he is afraid of exclusion. He is laboring under the illusion that he must sacrifice even good sense for acceptance and approval. He has forgotten that some things are more important than the approbation of the crowd, and that right and wrong cannot be decided by majorities. For a man of intelligence and principle, and especially for a Chris-

tian, that is never an acceptable standard for behavior.

The second reason some people drink is to escape from the pressing reality of the difficulties of life. An Englishman, noted for his drinking, once said, "It's the shortest way out of Manchester." But of course it isn't! Drinking is not the shortest way out of anything; it's by far the longest! This attitude is all too prevalent, however, even though quite obviously it is sheer cowardice. Marcus Aurelius reminds us that "a man must be arched and buttressed from within." The man who drinks to "get out of Manchester" confesses that he has no inner supports and that he has not the courage to face up to life. Trouble, you know, comes to every man. The fortitude to meet it comes not from alcohol, but from the God of all Grace who can buttress us within!

People drink for still another reason—for the purpose of excitement; to get a thrill. This, of course, indicates the grossest kind of immaturity. It is adolescent behavior at best. It is a confession of arrested emotional development. How tragic therefore to hear intelligent, oftentimes successful men, brag about their drinking and crow about their thrills. They betray themselves as much as if they played with paper dolls.

There is a fourth group, how-

ever: The drinkers who profess to drink in order to achieve relaxation. Upton Sinclair writes: "I know that people use alcohol to relieve their tensions, but I do not remember many people who are able to stop after one short swig or one quick snort. As Goethe says, in a line translated by Carlyle, 'Choose well, your choice is brief and yet endless.'" Alcohol, of course, does not bring true relaxation anyway. It is a narcotic, it simply stupefies one!

### The Scripture

Whatever men may say about alcohol by way of defense, please remember this: The Bible holds the drinker responsible! Alcohol may be a disease, as some have said, but the Bible holds a man responsible for catching it. The Book of Proverbs, chapter 20, verse 1, reads: "Wine is a mocker, strong drink a brawler and whoever is led astray by it is not wise." Proverbs, chapter 23, verse 20, exhorts all: "Be not among wine bibbers or among gluttonous eaters of meat, for the drunkard and the glutton will come to poverty and drowsiness will clothe a man with rags." In the same chapter beginning with verse 29 we read: "Who has woe? who has sorrow? who has strife? who has complaining? who has wounds without cause? who has redness of eyes? Those who tarry long over wine, those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent and stings like an adder. Your eyes will see strange things and your mind utter perverse things. You will be like one who lies down in the midst of the sea, like one who lies on the top of a mast. They struck me, you will say, but I was not hurt. They beat me, but I did not feel it. When shall I awake; I will seek another drink."

Finally, in the New Testament, in the Book of First Corinthians, chapter 6 and verse 10, we are told quite plainly that the drunkard "shall not inherit the Kingdom of God." It is true that God will give mercy and forgiveness! God will rescue and redeem! He will do that for any man with any sin and in any condition, but the man who wilfully persists in his evil and continues in his sin most certainly shall not inherit the Kingdom of God! He must repent and be transformed, or stay as he is—and perish!

## TOO LITTLE — but not too late! —

As Christians we owe the Jewish people a tremendous debt. Through Jews God's Holy Word was revealed. Our Saviour was born a Jew.

Yet we have given them so little. Millions of Jewish people today do not even know that their Messiah, the Lord Jesus, died to save them.

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# YESTERDAY, TODAY, AND TOMORROW

MRS. DOROTHY R. MORGAN, 128 Parkway Drive, Erie, Penna.

“Is life worth living?” 20,000 Americans who commit suicide every year answer no! Why all this self-destruction in this land of freedom and opportunity? Not the experience of one day, but the remorse and bitterness of yesterday and the fear of tomorrow.

Did you ever grow weary of pretending to be a happy Christian? I did, so I took a journey into yesterday to discover what was wrong. I found only a few loose ends which I quickly tied up and then all was well, except with my soul. “Why is God so far from me when I can find nothing wrong with myself” I pondered. In misery, I prayed, “Oh God show me myself, I want your best at any cost.”

This time God took me on a journey—back over the years of defeat He took me. He showed me how I had displeased Him by things I hadn’t even considered sin. How He loathed my sharp tongue, spiritual pride and constant criticism of others. Day after day and night after weary night He revealed how obnoxious my self-righteousness and wrong attitudes were to Him. The next thing I knew I was in the midst of a nervous breakdown.

One by one God knocked every friend and prop out from under me. Broken in spirit and heart I cried to the Lord, “I can’t go on, there is no one left to lean on—except YOU. It was then that I found myself at the foot of the cross. Oh the joy of having nothing between my soul and my Saviour. My Lord had been waiting for me right where I had left Him years before. I fell at His feet and worshipped as never before.

Beneath the cross of Jesus I fain would take my stand. . . .  
Upon that cross of Jesus mine eye at times can see  
The very dying form of One Who suffered there for me;  
And from my smitten heart with tears, two wonders I confess  
The wonders of His glorious love and my own worthlessness.

God restored to me the joy of my salvation and I moved on to the

resurrection side of the cross and discovered myself in *today*. Today is all anyone has. “My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up” (Ps. 5:3).

*Yesterday and the Morning Watch*  
—Confession

“For if we would judge ourselves, we should not be judged” (I Cor. 11:31). The morning is the time to confess yesterday, let us make sure we have only one to confess. Of course we confess at night but what we didn’t consider sin last night may prove to be sin in the morning in the light of

I met God in the Morning  
When the day was at its best,  
And His presence came like sunrise  
Like a glory in my breast.

All day long His presence lingered,  
All day long He stayed with me,  
And we sailed in perfect calmness  
On every troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed,  
And the wind that seemed to blow them  
Brought to us both peace and rest.

Then I thought of other mornings,  
With a deep remorse of mind,  
When I, too, had loosed the moorings  
With His presence left behind.

So I think I know the secret,  
Learned by many a troubled way,  
I must meet God in the morning,  
If I want Him through the day.

—Bishop Cushman

God’s Word and a rested mind. Suicides hit their peak early in the morning.

“Beloved, if our heart condemn us not, then have we confidence toward God” (I John 3:20). When yesterday is confessed and cleansed then we can forget, “Those things which are behind and . . . press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:13, 14). But when Satan comes knocking at my door with some attractive temptation then I remember yesterday. I drag the “skeleton of yesterday” out of my closet (the results of yesterday’s sin). I tell Satan how much it cost me the last time I listened to Him. I tell Him the

agony of broken fellowship and the sorrow of lost rewards. Long before I have finished Satan has fled. Yesterday isn’t lost if I can make it my tool to resist the Devil today.

*Today and the Morning Watch*  
—Worship

“Today is the tomorrow we worried about yesterday.” “This is the day which the Lord hath made; we will rejoice and be glad in it” (Ps. 118:24). “I stretch forth my hands unto thee; my soul thirsteth after thee . . . Cause me to hear thy lovingkindness in the morning.” When we come to God each morning in this attitude the results of His loving kindness will be that He will deliver us, He will teach us to do His will and He will quicken us. (Ps. 143:6-11).

Some of us are so busy worshipping our work for God that we forget to worship the One we serve. God is more interested in us than in what we can do. There is no worship without sacrifice, the sacrifice of self.

“And they rose early in the morning and went forth . . . and when they began to sing and praise. . .” God worked. “The battle is not yours but God’s. . . Ye shall not need to fight in this battle . . . stand ye still, and see the salvation of the Lord with you” (II Chron. 20:15-22). No matter how great today’s trial, we can bear it for just one day, especially when we have Christ to fight our battles for us. “Blessed be the Lord, who daily loadeth us with benefits” (Ps. 68:19).

*Tomorrow and the Morning Watch*  
—Expectation

One reason we fear tomorrow is because we are not prepared for it. If we live today in God’s presence we will have nothing to fear tomorrow. Every trial will be an opportunity to prove God’s faithfulness.

Place the future in God’s hands. This can only be done by placing ourselves in His hands. “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (John 10:28). Every tomorrow is secure when we are in His hands. It is like putting a lump of clay into the Creator’s hands. How unaware we are of



what He is about as He fashions us after the image of His dear Son. "All things work together for good . . . that we might be conformed to the image of His dear son" (Rom. 8:28, 29). What we consider to be crushing blows at the time turn out to be nothing more than the warmth of His hands as He molds the vessel of clay into a vessel of honor for His use. God's plan for every tomorrow is that we live them one at a time for His glory.

Let us look to tomorrow with expectation, "Being confident—that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The darker this world gets the greater our expectation can be, "Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ" (Titus 2:13).

Start today in His presence. Let us make Him the God of every tomorrow by determining today to "know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death" (Phil. 3:10). Then we will experience the crucified life of faith day by day as He who is the same, yesterday, and today and forever lives His life in us (Heb. 13:8).

THE END

#### FELLOWSHIP OF BAPTISTS

(Continued from page 5)

show a real hunger to study the Word and even six and seven year old children have asked some very deep questions concerning Bible subjects. Many of these children live in a newer area of Barberton, making openings for the church to reach that area in the calling program, this has resulted in new families becoming interested in the work.

Also the Lord is blessing in that barriers against the church, which have been built up in some unsaved hearts in the past, are gradually being broken down. This is evident in that more interest is shown in the church's activities and spiritual things. It is very strongly felt that soon some of these, for whom much prayer has been offered, will come to know Christ as Saviour before long.

Pray for the Calvary Baptist Church in Barberton that it may grow to a light-house in an area so badly needing the Gospel of the Lord Jesus Christ.

## Grand Rapids School Adds to Faculty

The Baptist Theological Seminary and Bible Institute is constantly increasing in prestige among Regular Baptist people and the addition of the full-time instructor of Missions is another step forward. The address of the school is No. 811 Wealthy Street, S. E., Grand Rapids 6, Michigan. Rev. J. Edward Hakes is the president. (Editor)

Rev. E. Gordon Wray, director of the A.B.W.E.'s Doane Evangelistic Institute in Iloilo City, the Philippines, and well known to our Regular Baptist churches in Ohio, will become an instructor of Missions at the *Grand Rapids Baptist Theological Seminary and Bible Institute* in September of this year. Mr. and Mrs. Wray, accompanied by their three daughters and two sons, are planning to leave the field in April and will go directly, by air, to Grand Rapids.

The Grand Rapids school counts, among its graduates and former special students, over sixty missionaries. However, up to the present time, Missions has been taught by part-time instructors. Faced with the obvious inadequacy of this arrangement, the school board decided some months ago to add a full-time teacher in this field to the faculty. Prayerful investigation brought Mr. Wray and the school together.

The new Missions instructor is a native of Crawfordsville, Indiana, and is a graduate of the Northern Baptist Seminary in Chicago, Illinois. Mrs. Wray is the former Miss Martha Wilson. Following pastorates in Indiana, he accepted the appointment of the Association of Baptists for World Evangelism to become director of the Doane Evangelistic Institute. During the ten years that he has served in this position the Institute has experienced real progress.

GARB young people who feel

led of the Lord to train for missionary service under one of our approved agencies are advised by President J. Edward Hakes of the Grand Rapids school to investigate the possibilities of their training under this veteran missionary-teacher.

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METZLER WRITES OF  
FINLEY VISIT

*For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. Isaiah 55:8-9*

The following was received just before press time from Rev. Paul Metzler, missionary to France under Baptist Mid-Missions. The Metzlers are spending time in Florida for reasons of health.—Editor

How wonderful it is to know that however higher His ways are than ours and His thoughts than our thoughts, they are always ways and thoughts of love. This realization was brought home to me very forcefully with the home calling of our dear friend and brother, Rev. H. K. Finley.

Although I had heard somewhere that our Brother Finley did come to Florida in the winter, I had no idea that he was in Florida and least of all in St. Petersburg, so we were surprised when we received word that we were to have him and Mrs. Finley visit us, Friday February 8th. We spent a very agreeable time of fellowship together. I do not know when I have seen our brother in better spirits, and seemingly in better health, than the afternoon of that visit. We chided him somewhat when he told us that although on vacation he was editing the Ohio Independent Baptist and preparing sermons for future use. "But," said he, "When I am on vacation I do things I like the best to do and the thing which I enjoy the most is doing the paper and studying."

In the course of our conversation our ages were mentioned. He suggested that my wife and I had many more years to give the Lord in service because we were so much younger than he. To this we readily assented but at the time I could not help wondering if at the age of 69 I would have as much vitality and ambition as he. Before we separated that evening, Brother Finley led in prayer and prayed especially that God would lead and guide and use my wife and I in His service.

It was at eight o'clock Saturday evening that we were called to the door of our apartment and told that the Finleys and two missionaries had been in an au-

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tomobile accident. The party who brought this sad news told us that he understood that Brother Finley had been killed. We would not believe him but went immediately to the hospital where they had been taken. There it was told us that he died shortly after his arrival at the hospital. Of course we were stunned at this but remembering our Brother as we had seen him barely twenty-four hours

before, we could not help but praise the Lord, that he had been taken so suddenly into the presence of the Lord, rather than to have suffered long.

We do praise the Lord that we have had the privilege of being here with Mrs. Finley and being able to help her as she has been in the hospital. Her patience and submission to the Lord's will has been a real testimony. She does need the continued prayers of God's people.

Yes, we are sure that although we cannot understand why God's servant has been taken so suddenly, He has a reason and some day we will see that it was because of His wonderful love.

Churches or individuals desiring extra copies of the February edition of the *Ohio Independent Baptist*, the last complete issue edited by H. K. Finley, may write the circulation manager, Mrs. Carl W. Martin, 316 - 10th Street, Elyria, Ohio. No charge.

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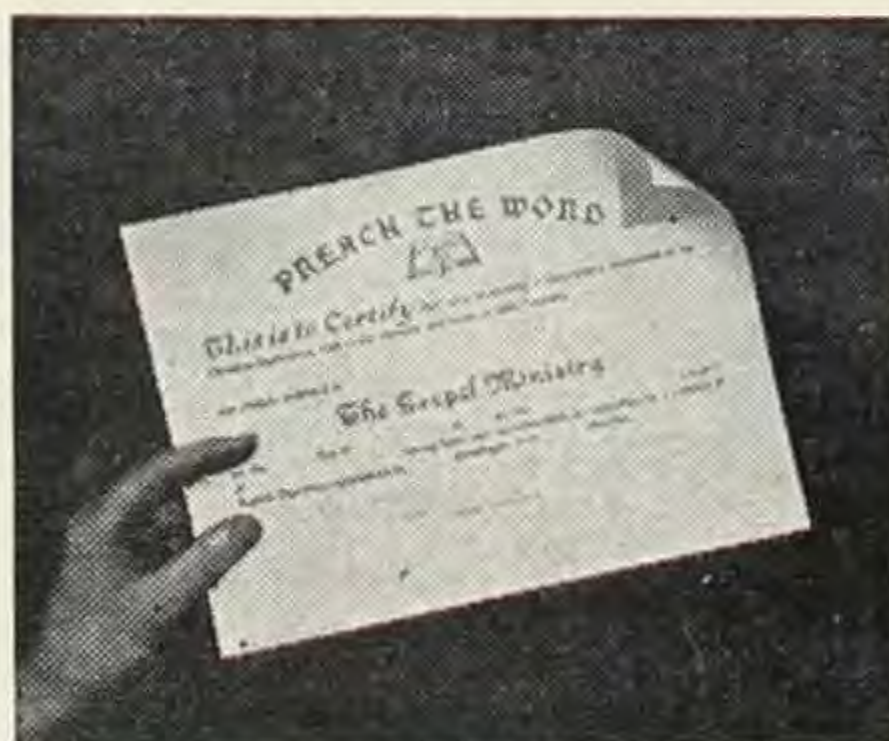
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